

QASHASH AL-QUR'AN AS A CHARACTER EDUCATION STRATEGY IN ISLAMIC EDUCATION: A THEORETICAL ANALYSIS AND CONTEMPORARY RELEVANCE

Jaya Sukmana^{1*}, Mohamad Maulidin Alif Utama², Firdaus³

^{1,2,3} Institut Asy-Syukriyyah, Indonesia

*Corresponding Author: jaya.sukmana@asy-syukriyyah.ac.id

Article History:

Sent: 09/06/2025	Reviewed: 21/06/2025	Revised: 24/06/2024	Accepted: 26/06/2025
------------------	----------------------	---------------------	----------------------

Abstrak

Krisis karakter di era modern menyoroti urgensi pendekatan pendidikan yang komprehensif, di mana kisah-kisah (qashash) dalam Al-Qur'an muncul sebagai metode yang sangat potensial. Narasi-narasi Al-Qur'an mengandung pesan moral dan spiritual yang mendalam, relevan dalam membentuk kepribadian dan karakter individu yang utuh. Artikel ini menyajikan analisis kritis terhadap peran fundamental qashash Al-Qur'an dalam pengembangan karakter siswa di tengah tantangan kontemporer, dengan menyoroti relevansinya sebagai instrumen pedagogis yang efektif dan berbasis teori. Penelitian ini mengadopsi pendekatan kualitatif dengan metode studi literatur ekstensif. Temuan penelitian menunjukkan bahwa qashash Al-Qur'an secara substansial berkontribusi pada pendidikan karakter melalui beberapa mekanisme teoritis. Pertama, kisah-kisah ini berfungsi sebagai model simbolik yang kuat, sejalan dengan prinsip Teori Pembelajaran Sosial Albert Bandura (1977). Peserta didik dapat mengobservasi dan menginternalisasi perilaku serta konsekuensi moral dari para tokoh profetik dan individu lain, yang memfasilitasi pengembangan self-efficacy moral. Kedua, qashash Al-Qur'an memfasilitasi pembelajaran naratif yang kaya makna, sebagaimana ditekankan oleh Teori Naratif Jerome Bruner (1990), memungkinkan peserta didik untuk membangun kerangka kognitif yang komprehensif dalam memahami dilema etika dan nilai-nilai kehidupan. Ketiga, metode ini secara holistik mendukung pendidikan karakter komprehensif, selaras dengan kerangka Thomas Lickona (2009), yang mencakup dimensi kognitif (pemahaman moral), afektif (perasaan moral), dan perilaku (tindakan moral). Secara praktis, kisah-kisah ini terbukti efektif dalam menanamkan nilai-nilai fundamental seperti kesabaran, keadilan, keteguhan iman, kejujuran, dan etika sosial. Lebih jauh, qashash Al-Qur'an berkontribusi signifikan pada pengembangan soft skills esensial di abad ke-21, termasuk empati, keterampilan komunikasi interpersonal, dan rasa tanggung jawab sosial, melalui penyajian teladan interaksi antar tokoh yang inspiratif.

Kata Kunci: *Qashash Al-Quran, pendidikan Islam, pendidikan karakter, teori pembelajaran sosial, pedagogi naratif*



Abstract

The character crisis in the modern era highlights the urgency of a comprehensive educational approach, where stories (qashash) in the Qur'an emerge as a very potential method. Qur'anic narratives contain profound moral and spiritual messages, relevant in shaping the personality and character of the whole individual. This article presents a critical analysis of the fundamental role of Qur'anic qashash in student character development amid contemporary challenges, highlighting its relevance as an effective and theory-based pedagogical instrument. The research adopts a qualitative approach with an extensive literature study method. The character crisis in the modern era highlights the urgency of a comprehensive educational approach, where stories (qashash) in the Qur'an emerge as a very potential method. Qur'anic narratives contain profound moral and spiritual messages, relevant in shaping the personality and character of the whole individual. This article presents a critical analysis of the fundamental role of Qur'anic qashash in student character development amid contemporary challenges, highlighting its relevance as an effective and theory-based pedagogical instrument. The research adopted a qualitative approach with an extensive literature study method. The research findings show that Qur'anic qashash substantially contribute to character education through several theoretical mechanisms. First, these stories serve as powerful symbolic models, in line with the tenets of Albert Bandura's Social Learning Theory (1977). Learners can observe and internalize the behaviors and moral consequences of prophetic figures and other individuals, which facilitates the development of moral self-efficacy. Second, the Qur'anic qashash facilitates meaning-rich narrative learning, as emphasized by Jerome Bruner's Narrative Theory (1990), enabling learners to build a comprehensive cognitive framework in understanding ethical dilemmas and life values. Third, this method holistically supports comprehensive character education, aligned with Thomas Lickona's (2009) framework, which includes cognitive (moral understanding), affective (moral feeling), and behavioral (moral action) dimensions. Practically, these stories have proven effective in instilling fundamental values such as patience, justice, firmness of faith, honesty, and social ethics. Furthermore, the Qur'anic qashash contribute significantly to the development of essential soft skills in the 21st century, including empathy, interpersonal communication skills, and a sense of social responsibility, through the presentation of inspiring examples of character interactions.

Keywords: *Qashash Al-Quran, Islamic education, character education, social learning theory, narrative pedagogy*

A. INTRODUCTION

The Qur'an not only serves as a holy book for Muslims, but also as a guide for life that contains moral, social, and spiritual values. One of the methods of conveying teachings in the Qur'an is through qashash or stories. Qashash al-Qur'an plays an important role in teaching character values and morals that can be used as an example for Muslims. The stories in the Qur'an, such as the stories of Moses, Prophet Abraham, and Prophet Joseph, convey many moral lessons that are relevant in shaping the character

of individuals who are faithful and noble in character. In the context of education, this story can be used as a means to instill moral values in students, which is an important goal in character education (Jariah dkk., 2022).

Education is a process that focuses on the values of humanism, where the main goal is to help human beings to reach their full potential as dignified individuals. This process is often expressed as "humanizing," which is to make each individual more aware of human values. As such, it is important to respect and uphold human rights as an integral part of the educational process. An attitude of respect for human rights not only strengthens the essence of education, but also reflects efforts to create a more just and civilized society (Pristiwanti dkk., 2022).

Education has a very important role in shaping individual character, especially during the development period of children and adolescents. Education is an important part of human life that can never be left behind (Omeri, 2015). In this case, the stories of the Quran can be a very effective learning method in instilling moral and spiritual values. Stories such as the struggle of Prophet Ibrahim which was full of steadfastness of faith, the sacrifice of Prophet Ishmael, and the patience of Prophet Ayyub, teach about the importance of the values of patience, sincerity, courage, and honesty. These values, contained in such stories, are very relevant to apply in the child's daily life. As Immanuel Kant said, man can only achieve his humanity through education, which means that without education, man's potential will not be fully developed. This process involves active interaction between students, teachers, and a supportive environment (Idris & ZA, 2017).

However, in this modern era, the younger generation is often exposed to various negative influences, such as shifting moral values and increasing tendencies towards individualism and materialism. This condition leads to a character crisis, where many young people lack an understanding of the values of kindness, justice, and patience in daily life. In this context, the stories of the Qur'an can be a relevant solution to shaping a child's character, by providing a real example of how to face life's challenges with firmness, faith, and wisdom. A deep understanding of the stories of the

Qur'an is expected to provide a strong provision for children in developing their character in the midst of such a rapid change of times.

This study aims to analyze theoretically the strategic role of *qashash Al-Qur'an* as an instrument of character education in the context of Islamic education. The focus of the study is directed at how the stories in the Qur'an can be used pedagogically to form the personalities of students who are not only intellectually superior, but also have moral integrity and social wisdom. By understanding the essence and relevance of *qashash Al-Qur'an* more deeply, Islamic education is expected to be able to respond to the challenges of the character of the younger generation in the modern era in a more effective and transformative manner.

B. RESEARCH METHODS

This research uses a qualitative approach with the type of library research. This approach was chosen to allow for an in-depth interpretation of relevant texts and concepts, as well as to build arguments based on a comprehensive synthesis of the literature. The primary source of data in this study is the verses of the Qur'an which contain stories, such as the stories of the Prophets and pious people. Primary data collection is carried out through careful reading and identification of verses related to *qashash al-Qur'an*. Secondary data are sourced from studies of the Qur'an in general and Islamic educational literature relevant to the topic of *qashash al-Qur'an* and character education. It includes books, journal articles, and scholarly publications from credible academic databases.

The collected data was analyzed using the content analysis method. The analysis process involves several stages: (1) identification of the main themes and character values contained in *qashash al-Qur'an*, (2) categorization of these values based on their relevance to contemporary character education, (3) interpretation of the meaning and pedagogical implications of the analyzed stories, and (4) synthesis of findings to draw conclusions that are coherent and relevant to the purpose of the research. The validity of interpretation is maintained through triangulation of sources and comparison of perspectives from various scholars of interpretation and scholars of Islamic education.

C. RESULTS AND DISCUSSION

1. *Qashash Al-Quran*: Conceptualization and Classification

The word “story” comes from the Arabic *qishshah*, which means story or story, and is rooted in the word *al-qish* which means to trace a trace. In terms, a story is a medium for telling a story about a particular life or happiness, which reveals interrelated events, with an introduction and an end. According to Hasby Ash Shidiqiy, the story is a report about the past people and an explanation of their legacy traces (Subhan, 2019).

In the Qur'an, stories appear in many suras, such as in Surah Al-Baqarah which recounts the search for a cow, Surah Yusuf which tells the journey of Prophet Joseph, and Surah Al-Isra which reveals the story of the Isra and Mi'raj of Prophet Muhammad. Other stories also involve the struggles of Prophets such as Noah, Hud, and Muhammad, and events depicting destruction and victory, such as in Surah Ar-Rum and Al-Fil. Surah Al-Qashash in particular tells the story of the previous ummah and contains profound moral and spiritual lessons. These stories not only serve as stories, but also as a learning tool to explore the values of life that can be a guide in living life (Subhan, 2019).

From this definition, there are several elements contained in the stories of the Quran, including the state of a subject that is presented, where the character is not always the central point and sometimes is not mentioned directly. Another element is the existence of a time setting that shows when the story occurred, religious purposes, and the flow of events that are told in stages or through repetition according to chronology. The events and stories in the Qur'an are a picture of reality that has happened, not a fictitious story. These stories give meaning, have value, and can be used as reflection and learning, so that they can be applied as a means of moral education (Subhan, 2019).

Qashash al-Qur'an refers to the stories narrated in the Qur'an about the people who have passed, previous prophets, and events that occurred in the past. According to Shaykh Manna Al-Qaththan (2005), the Qur'an contains many explanations about historical events, the condition of nations, and the traces left by the previous people. These stories are presented in an engaging and fascinating way, not only aiming

to inform about the past, but also provide moral and spiritual lessons that can be taken as a guideline for life. The stories in the Qur'an provide a deep insight into how the ummah faced challenges and how Allah SWT responded to their deeds, both good and bad (Ulya, 2020).

The stories in the Qur'an contain wisdom and lessons that can be taken by those who think and meditate on them, and then use them as a guide for life. This shows that *qashash al-Qur'an* has an educational purpose, which is to form individuals who live according to Islamic values and teach faith in Allah. Thus, these stories are not only to be understood, but also to be used as a guide in living life according to religious teachings (Ulya, 2020).

2. Various stories in the Quran

Manna' al-Qattān classifies the stories in the Qur'an into three main categories, each of which has a specific focus and purpose:

- a. Stories of the prophets: These stories describe the call for da'wah that the prophets conveyed to their people, the miracles given by Allah, and the rewards received by the believers and those who deny. Some examples of prophetic stories in this category are Prophet Noah, Abraham, Moses, Aaron, Isa, and Muhammad PBUH.
- b. Stories relating to past events and figures whose prophethood is uncertain: These stories include important events and figures whose role in religion is unclear as prophets. Among them are the stories of Thalut and Jalut, Ashab al-Kahfi, Zulkarnain, Qarun, and Ashab al-Sabt. This category teaches about the moral consequences of individual and collective choices, as well as the values of justice, leadership, and the dangers of pride or disobedience.
- c. Stories related to events that occurred during the time of the Prophet PBUH: These stories are directly related to the life of the Prophet PBUH and his struggle in spreading Islam. Examples include important events such as the battles of Badr, Uhud, Hunain, Tabuk, the battle of Ahzab, the hijrah, and Isra' (Ulya, 2020). These stories highlight the strategic values, courage, unity, and sacrifice in the face of challenges, relevant to the development of social responsibility and leadership.

When viewed in terms of the time of the events narrated in the Qur'an, these stories can be divided into three main categories:

- a. Supernatural Stories in the Past: These stories tell of events that happened in the past and cannot be sensed or physically proven, such as the stories of Maryam, the Prophet Noah, and Ashab al-Kahfi. These events are part of history that can only be known through revelation received by prophets. These stories build spiritual conviction and teach obedience to divine destiny.
- b. Supernatural Stories in the Present: These stories reveal supernatural events that occurred during the time of the Prophet Muhammad PBUH and are still relevant today. Examples include the story of the hypocrites surrounding the Prophet Muhammad, the events of the last days, and the taking of life by the angel of death, which is part of the teachings of Islamic eschatology.
- c. Supernatural Stories in the Future: These stories tell of events that did not occur at the time of the Qur'an's descent, but were later proven to have occurred. One example is the Roman victory over Persia, mentioned in Surah Ar-Rum. Also, the story of the dream of the Prophet Muhammad (PBUH) which indicates the victory of Islam, which becomes a reality in the future (Haris, 2018). This story strengthens faith in the truth of God's promises and gives optimism and steadfastness in facing the future.

This classification shows that the Qur'an not only contains historical stories, but also contains information about the present and the future, providing guidance on life, faith, and future events.

3. The Purpose of the Stories in the Qur'an and Their Relevance to Character Education

Every decree of Allah SWT, including the stories in the Quran, has a clear and deep purpose. According to Manna' Khalil al-Qaththan, here are some of the main purposes of the stories:

- a. Explaining the principles of da'wah and the basics of the Shari'a brought by the messengers (QS. Al-Anbiya, 21:25). This is essential

to instill the value of obedience and understanding of moral principles in students.

- b. Strengthening the hearts of the Prophet and his people, so that they remain firm in holding the religion of Allah, and strengthening the belief that truth will definitely win, while falsehood will be destroyed (QS. Hud, 11: 120).
- c. Recognizing the truth of the previous prophets, and remembering and preserving their legacy (QS. Al-Qashash, 28:3). This teaches respect for history, continuity of teachings, and the values of spiritual heritage.
- d. Proving the truth of the Prophet Muhammad's da'wah, by conveying stories about previous nations (QS. Al-Qashash, 28: 3).
- e. Revealing the distortions committed by the People of the Book, who hide the truth and change the contents of the Book (QS. Ali Imran, 3:93).
- f. Attracting the attention of readers and listeners, and strengthening the understanding of the message contained in the stories (QS. Yusuf, 12: 111) (Afif & Widyaningrum, 2022).

4. Repetition of Stories and Their Wisdom

Many stories in the Qur'an are told repeatedly with a variety of structures, both briefly and in detail. For example, the story of Prophet Moses is mentioned in several suras with variations in delivery. In Surah Yunus and al-A'raf, the story of the arrival of Prophet Moses to Pharaoh and the miracles given to him are presented from different perspectives, while in Surah Thaha it is told about Prophet Moses seeing fire on Mount Tursina and Allah's command to confront Pharaoh with the help of Prophet Aaron. The story of Prophet Moses is also described in other suras such as al-Shu'ara, al-Qashash, al-Isra', and al-Baqarah (Ramadhan dkk., 2023).

The repetition of this story contains some wisdom and shows that each repetition has a deep purpose and different meaning, to emphasize the lesson and show that everything that Allah wants is not in vain, including:

- a. Understanding the glorification in the Qur'an at its highest level. In addition, the virtues of balaghah are used to convey meaning in different places, with different styles of language from each reference.
- b. Showing the power of *Ijaz*. In this case, there are various different wordings, which cannot be matched by Arabic essay writers, as an extraordinary test from Allah SWT.
- c. Repetition of the story is done to strengthen memory and enthusiasm, as a method of ta'kid or repetition for emphasis, as well as an indication of the extraordinary attention of Allah SWT.
- d. The stories in the Qur'an serve a variety of purposes. The disclosure of stories with a variety of contexts helps convey relevant meanings in one place, while other implications are revealed in different places according to the circumstances and purpose of the story. (Ramadhan dkk., 2023).

5. The Urgency of Quranic Stories in Education: Theoretical Analysis and Contemporary Relevance

The story method is one of the most effective approaches in the world of education, because it has the privilege of providing a deep psychological and educational impact. Through stories, a person can feel emotional warmth and feelings that can motivate changes in behavior in accordance with the lessons learned from the story. Many assume that stories are only suitable for children, but this thinking is incorrect. Stories can have a tremendous impact on all ages, as they create a visual image of the characters and situations in the story, which will resonate with the listener. Stories can also inspire listeners to emulate the attitudes or actions of the characters in the story, which can have a positive impact on their lives (Rahmawati & As'ad, 2018). This phenomenon can be explained through some contemporary theories in educational psychology and character development.

First, from the perspective of Albert Bandura's Social Learning Theory, the Quranic stories provide powerful behavioral models for learners. Bandura emphasizes that learning occurs through observation and imitation (Bandura, 1977). The characters in the Quranic stories,

such as the patience of Prophet Ayyub, the steadfastness of Prophet Ibrahim, or the justice of Prophet Yusuf, serve as ideal models for children to emulate. When children read or hear these stories, they not only understand the narrative, but also internalize the character values expressed by the characters. This process allows children to develop their self-efficacy in adopting positive behaviors, as they see how the character's actions bring about positive outcomes.

Second, Narrative Theory in Educational Psychology emphasizes that humans are inherently storytelling creatures (*homo narrans*). Bruner argues that narrative is a fundamental mode of understanding the world and constructing meaning (Bruner, 1993). Qur'anic stories provide a rich narrative structure, allowing children to not only memorize facts, but also understand the complexity of emotions, motivations, and consequences of actions. Through narratives, children can build cognitive schemas that help them interpret personal and moral experiences in a meaningful framework. These stories facilitate reflective thinking and the development of empathy, as children can put themselves in the shoes of the characters in the story and feel the moral dilemmas they face.

Third, the relevance of the *qashash al-Qur'an* can be analyzed through the lens of Comprehensive Character Education. Lickona asserts that effective character education must involve cognitive (moral understanding), affective (moral feeling), and behavioral (moral action) dimensions. (Lickona, 1992). The stories of the Qur'an simultaneously touch on all three of these dimensions. Cognitively, they present clear moral lessons. Affectively, the powerful narratives trigger a deep emotional response, helping the child feel the importance of the values. Behaviorally, the stories provide concrete examples of how the values are put into action. Hence, the stories in the Qur'an are not merely a transfer of information, but a holistic stimulation of the child's character development.

In addition, in the context of soft skills development, Qur'anic stories provide a strong foundation. Many Qur'anic figures faced social and humanitarian situations that required solutions of compassion, wisdom and negotiation skills. For example, the story of Prophet Yusuf

who forgave his brothers after a betrayal teaches about forgiveness, reconciliation and conflict management. The story of Prophet Moses freeing the Children of Israel from oppression demonstrates leadership, courage and social advocacy. Analysis of character interactions and conflict resolution in *qashash al-Qur'an* can be a powerful tool for teaching interpersonal communication skills, empathy and social responsibility. The use of role-playing methods or critical discussions after storytelling can further strengthen the internalization of these soft skills, allowing children to practice appropriate responses in simulated situations.

The *qashash al-Qur'an* method, packaged in various forms of contemporary media (animated films, theater, drama or interactive apps), has the potential for a stronger affective impact on learning. This approach is relevant to Vygotsky's Theory of Social Constructivism, where learning occurs through social interaction and the use of cultural tools (such as stories and media). Through this media, children can more easily engage and understand moral messages, guiding them to become individuals with noble character as per the Prophet Muhammad's apostolic mission (Jariah dkk., 2022). Thus, the *qashash al-Qur'an* serves not only as a religious teaching, but also as a fundamental modern pedagogical tool in shaping children's character with integrity, social awareness, and a strong personality amidst the complexity of the global world.

D. CONCLUSIONS

The stories in the Quran have a very important role in education, both for character development and moral formation of children. As an effective learning method, Quranic stories not only contain history, but are also full of spiritual and ethical values that can be applied in everyday life. Through these stories, children can learn about the firmness of faith, patience, justice, and steadfastness in facing life's trials. In addition, these stories also teach social values, such as empathy, a sense of responsibility, and communication skills, which are very relevant in developing children's soft skills.

Quranic story-based education provides a space for children to reflect and internalize moral values in the context of modern life, strengthen character, and increase faith and piety. This method also provides a strong affective impact in the learning process, guiding children to become individuals who are virtuous and able to interact with others with compassion and wisdom. Therefore, Quranic stories not only serve as religious teaching, but also as an important tool in shaping children's character with integrity, social concern, and strong personality.

E. BIBLIOGRAPHY

Afif, M. N. H., & Widyaningrum, A. (2022). Kisah-Kisah Al-Qur'an (Qashash Al-Qur'an) Dalam Perspektif Pendidikan Islam. *MASALIQ: Jurnal Pendidikan dan Sains*, 2(2), 324–337.

Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.

Bruner, J. S. (1993). *Acts of Meaning: Four Lectures on Mind and Culture*. Harvard University Press.

Haris, A. (2018). Kajian Kisah-Kisah Dalam Al-Qur'an. *Jurnal Penelitian dan Pemikiran Keislaman*, 5(1), 59–71.

Idris, S., & ZA, T. (2017). Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam. *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 3(1), 96–113. <https://doi.org/10.1097/00001888-199901001-00046>

Jariah, A., Abu Bakar, A., & Haddade, H. (2022). Nilai-Nilai Pendidikan Karakter dalam Qashash Al-Qur'an (Studi Sintesis Kisah-Kisah dalam Al-Qur'an). *Action Research Literate*, 6(1), 1–13. <https://doi.org/10.46799/arlv6i1.91>

Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam.

Omeri, N. (2015). Pentingnya Pendidikan Karakter dalam Dunia Pendidikan. *Manajer Pendidikan*, 9(3), 464–468.

Pristiwanti, D., Badariah, B., Hidayat, S., & Dewi, R. S. (2022). Pengertian Pendidikan. *Jurnal Pendidikan dan Konseling*, 4(6), 7911–7915. <https://doi.org/10.33387/bioedu.v6i2.7305>

Rahmawati, A., & As'ad, A. (2018). Penguatan Pendidikan Karakter Dengan Qashash Al-Qur'an. *Tarbawi: Jurnal Pendidikan Islam*, 15(1). <https://doi.org/10.34001/tarbawi.v15i1.722>

Ramadhan, M. H. I., Alfiansyah, M., Masri, D., & Hazrian, S. U. H. (2023). Mengidentifikasi Kisah-Kisah Dalam Al-Qur'an dan Menemukan Hikmah di Dalamnya Menurut Ulama Manna Al Qattan. *Tabsyir: Jurnal Dakwah dan Sosial Humaniora*, 4(3), 136–147. <https://doi.org/10.59059/tabsyir.v4i3.168>

Subhan, N. A. (2019). Qashash sebagai Materi dan Metode Pendidikan Akhlak: Kajian Tafsir QS al-Lahab. *Jurnal Pendidikan*, 11(1), 94–98.

Ulya, V. F. (2020). Peran Orang Tua dalam Pembentukan Nilai Karakter Anak Usia Dini melalui Metode Qashash al-Qur'an. *Al-Hikmah: Indonesian Journal of Early Childhood Islamic Education*, 4(1), 52–66. <https://doi.org/10.35896/ijecie.v4i1.110>